

(6)
*A compendious Descant of the Autogeneal,
and Theanthropos Glories of CHRIST:*

OR, THE

CROWN of Crowns

Set upon the Head of

KING JESUS.

Wherein is display'd

his Glory as JEHOVAH by Nature, and his
Mediatorial Glories as the MESSIAH and
SAVIOUR of his People.

*the four and twenty Elders fall down before him that sat on the
Throne, and worship him that liveth for ever and ever, and cast
their Crowns before the Throne. Rev. iv. 10.*

L O N D O N:

Printed and sold by M. LEWIS, in Paternoster-Row. 1762

[Price One Shilling.]

and the glorious Church of Christ;
the Kingdom of Heaven

OF THE
CROWN of CHROMS

the Head of

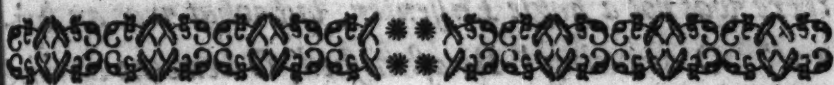


What is displayed
in Glory as a crown by Nature, and his
glorious Church as the Messiah and
SAVIOUR of his People.

and the Church of Christ, the Kingdom of Heaven, and the
glorious Church of Christ, the Kingdom of Heaven, and the
glorious Church of Christ, the Kingdom of Heaven, and the

L O N D O N
Printed and Sold by J. B. in Pall-mall, 1780.
[The Great Britain]

et
P
L
M
Perfe
ative
adorea
verm
lear
ny un
fenti
as a w
it, w
ain th
be Ki
ocini
word
ard
ncern



T H E

P R E F A C E.

Dear Reader,

M^R reasons for publishing the following Dissertation upon the peculiar essential Glories and Perfections of the Lord Jesus, are, 1st, My superlative love to his divine person, whom my soul loves, adores, and believes in as GOD over all blessed for evermore. And being willing (out of love to his dear Name) to leave behind me a real testimony of my unfeigned zeal, for the support of the eternal essential perfections of his Name,—I have therefore, as a warrior in Israel, drawn the sword of the Spirit, which is the word of GOD, to defend and maintain the primordial, and original Glories of my Lord the King, against his adversaries, the Arians, and Socinians, who are now (through ignorance of the word of GOD) become so numerous, that I lately heard a godly christian say, (but not without deep concern) “That he knew a county, that it was thought,

iv P R E F A C E.

there was not a single Dissenter, but what was an Arian." O amazing! Be astonished, O heavens at this! However, this I know to be a lamentable truth, that they are become so bold as to unite in societies, in order to utter their blasphemies against the King of Glory, by denying his essential Perfections as Jehovah by nature; as one of them (a near neighbour) lately, impiously said, "that if the apostle John was now living, and to tell him, that the Three that bear record in heaven, were one in nature, he would not believe him." O horrid impiety!

Thus the enemies of Truth, would, if it were possible, erase the essential Deity of Christ from the scriptures; and thereby, the foundation of our hope and salvation. And, says the Psalmist, If the foundation be destroyed, what must the righteous do? I answer, Build again, as there is the same matter and materials as ever.

I have therefore aimed in the ensuing discourse, to collect all the truths of Christ's Deity contained in the word of GOD, and have cemented them together by a chain of arguments, taken from their plain obvious sense and meaning; by which, I hope it will evidently appear, that I have thereby, built up the essential Perfections, and Glories of Christ, as from



P R E F A C E . V

as the throne of GOD. For if the scriptures prove any one matter of fact, (indisputable, and undeniable,) it is this, viz. That the Lord Jesus, in union of essence with the Father and the Holy Ghost, is self-existent; or GOD by nature: That all the divine titles, appellations, and incommunicable characters are, in the word of GOD, ascribed to him: And that every perfection of the God-head, shine forth in him, as radically, and essentially, as light from the sun at noon-day. Which I have endeavoured to prove, by comparing one text with another; the only key to unlock the cabinet of Truth.

But perhaps the reader is ready to say, What occasion of a fresh publication of this nature, is not the truth of Christ's deity well established by many great divines? — That their faith was sound, honest, and sincere, I acknowledge; but their arguments have not that satisfaction and strength in them, as my soul wished for, whatever others may think — except it be few of them; wherein they are not so, will be considered in Part Second. Besides, they are in general too prolix, in endeavouring to prove this truth in a logical way; which I have avoided by using only a compendium of scripture proofs concisely opened.

As

vi P R E F A C E.

As I aimed to offend no one, but to defend the Truth in the ensuing Discourse: I shall therefore make no apology for its publication.—But humbly beg, that the blessing of him, that keepeth mercy for thousands, may be richly showered down upon it; that thereby, the infinite Perfections, and ineffable Riches of Christ's essential Glories, might shine in all their radiant beams, and refulgent rays through the churches: Which is the earnest desire of

The Church's Servant in the Lord,

Obadiab Barnabas,



T H E



THE CROWN of Crowns, &c.



AS the peculiar glories and excellencies of a person, excite our admiration, and estimation; so the distinguishing perfections, and ineffable Glories of Christ, as Jehovah by nature, should not only engage our admiration, but inspire our hearts with seraphic love, *to him that bath loved us, and washed us from our sins, in his own Blood. And to count, with the apostle, all things but loss and dung for the excellency of the knowledge of Christ Jesus our Lord.* As his infinite, and underived perfections spread and diffuse a glory throughout all the emanations of his love, an infinite value through his death and sacrifice, a preciousness throughout all his promises, an heaven of joy in his presence; and the consummation of happiness in his favour, *Psal. xxx. 5. in his favour is Life:* As this is the case, I humbly conceive that nothing can
more

more accelerate the joy of the saints, nor tend to revive and vivify their souls with more life and love to the Lord Jesus Christ, than a comprehensive view of his original self-existent Glories, which I shall attempt to elucidate from the evidence and authority of the word of God.

First, proving thereby, that He is Jehovah by nature. And,

Secondly, by shewing therefrom that all the divine perfections of the God-head naturally and essentially shine forth in him.

But *First*, I am to prove that the Lord Jesus Christ is Jehovah by nature.—Which I shall attempt to do from the characters, titles, and appellations given unto him in the word of God. As we know persons by their names and characters that they bear in life: So we know (to a full satisfaction) the Lord Jesus to be Jehovah by nature, from the titles ascribed unto him in the word of God, as in *Gen. xxi. 33.* he is there called *the everlasting GOD.* And Abraham planted a grove in Beersheba, and called there upon the name of the Lord, the everlasting GOD. *Query.* But is this character applicable to the Lord Jesus? —I answer, to the law and to the testimony; let us compare spiritual things with spiritual, as one scripture is the best key to unlock another by.—The character there given him, is, *the everlasting GOD.* Now this appears evidently to belong to the Lord Jesus, but not in that text which
many

many bring to prove Christ's deity, *Prov. viii. 23.* where Christ says, *I was set up from everlasting:* Which is not spoken of his divine nature, for that cannot be set up; but is spoke of his being set up at the head and husband of his church.

—The text I bring to prove the above character is applicable to Christ, is in *Isa. lxiii. 16.* where the prophet speaking of him, says, *Our Redeemer, thy name is from everlasting:* Or, as it is in the margin, *from everlasting is thy name, Mich. vi. 2. whose goings forth have been of old, even from everlasting;* or from the days of eternity, and the prophet *Isaiah* calls him, *the everlasting Father, Isa. ix. 6.* which answers to the title the everlasting God.

But, *Secondly*, the title given him in his appearing unto *Abraham* to try his faith, proves him, to a full demonstration, to be *Jehovah* by nature, *Gen. xxii. 1. And it came to pass, after these things, that GOD did prove Abraham.* Observe here, that it was God himself that did prove *Abraham*.—But then the query is, was it the Lord Jesus, that appeared unto *Abraham* to prove his faith?—I answer, it will evidently appear, that it was, if you observe, *ver. 11. And the angel of the Lord called unto Abraham out of heaven; and he said, lay not thine hand upon the lad; neither do thou any thing unto him, for now I know that thou fearest GOD; seeing thou hast not withheld thy son, thine only son from me.* [from me]

B

which

which plainly proves him to be the same who commanded him to offer up his son, *ver. 2.* therefore Christ says, in *ver. 18.* *In thy seed shall all nations of the earth be blessed, because thou has obeyed my voice.* [my voice] For it could not possibly be a created angel that called unto *Abraham* out of heaven, as he said unto him, *seeing thou hast not withheld thy son, thine only son from me.* [From me] Which proves the angel to be the same divine person, that commanded him to offer up his son for a burnt-offering; and indeed, it would have been idolatry in *Abraham*, to have offered up his son to any being less than God himself, and blasphemy for any created angel to have applied the offering of *Isaac* to himself.—Therefore, they prohibit the least appearance of worship and adoration. *Rev. xix. 10.* *See thou do it not: worship GOD.* From whence; it is evident that the angel that appeared unto *Abraham*, to whom *Abraham* would have offered up his son *Isaac*, was the God of *Abraham*, and the God of *Isaac*, which is the title the Holy Ghost gives him in *Isa. lxiii. 9.* and we find *Jacob* ascribes the whole train of his deliverances, together with his eternal salvation to the Lord Jesus, under the character of an angel; and his dying legacy, and pious wish was, that his grandsons, *Joseph's* sons, might enjoy the like blessings. *Gen. xlviii. 15, 16.* *The GOD that fed me all my life long to this day, the angel that re-*
deemed,

deemed from all evil, bless the lads. Which a created being could never do; from whence it is evident, that it was the Lord Jesus Christ, whom the prophet *Isaiab* stiles the *angel of GOD's* presence, chap. lxi. 9. And the prophet *Malachi*, the *angel of the covenant*. And *Moses* stiles him, the *angel of GOD that went before the camp of Israel, in a cloud by day, and in a pillar of fire by night*, *Exod. xiii. 19. 20.*

Here an enquiring mind might say, Christ being the angel of God, is no proof of his being God by nature. To which I answer, see the distinguishing, and incommunicable character that this angel that went before the camp of *Israel* bears, in *Exod. xiii. 21. And Jehovah went before them by day, in a pillar of a cloud, to lead them in the way, and by night, in a pillar of fire, to give them light to go by day and by night.* Which plainly proves the angel to be *Jehovah*; that he is God by nature; self-existent in the unity of essence with the Father and the Holy Ghost.—Therefore we find in *Gen. xxii. 16.* that the Lord Jesus, under the character of an angel, engageth himself by oath, that in blessing, he would bless *Abraham*, ver. 15. *And the angel of the Lord called unto Abraham out of heaven a second time, and said, By myself have I sworn, saith the Lord; in the Hebrew it is Jehovah.* And that this angel was *Jehovah* by nature, the Apostle irrefragably proves, not only in giving him the proper title of God, (which in itself, is a solid proof of his Deity) but in declaring that

there was no greater Being in existence. *Heb. vi. 13, 14. For when GOD made a promise to Abraham, because he could swear by no greater, he swore by himself, saying, surely in blessing, I will bless thee.*

I have already proved, (to a demonstration) that it was the angel that appeared to *Abraham* to try his faith, to whom *Abraham* offered up his son *Isaac*; and that this angel engaged himself upon oath to bless *Abraham*, that this angel was Christ, *Isa. lxiii. 9.* of whom says the apostle, *Because he could swear by no greater, he swore by himself*; Which at once proves, that there was no being greater than himself, no nature more glorious, nor none in heaven more powerful; And thereby, is established Christ's self-existence with the Father, for the apostle saith it with an emphasis, *Because there was no greater, he swore by himself*: Which appears to me to be an incontestable proof, of Christ being Jehovah by nature, that he is in his divine nature, co-essential co-equal, and co-eternal with the Father; the independent, all-sufficient, omniscient, omnipresent God: — For if there was no Being greater, then consequently, he must in unity of the same essence with the Father be self-existent. — This argument will stand eternally firm in the defence of Christ's proper Deity, as all the force of Arianism can never erase it.

But further, the truth of the angel that went before the camp of *Israel*, being Christ, and that he is Jehovah by nature, is elucidated in *Exod. xxiii.*

20. 21. *Behold I will send mine angel before thee, to keep thee in the way, beware of him, for my name is in him.* And Name in scripture, signifies person, *Mal. xii. 21.* in his Name (that is, in his person) *shall the Gentiles trust*: As the name of a thing or person, denotes the nature of the thing or person spoken of; so when God said of the angel, that his name was in him, it plainly denoted (and the *Israelites* so understood it) that his nature was in him, which must be in him essentially; for it is impossible to be in any being communicatively.

Query—But do we find in scripture, that the character and name of Jehovah is in the Lord Jesus.—I answer, yes: in *Exod. vi. 3.* There you find that the Lord appeared unto *Abraham, Isaac, and Jacob, by the name of GOD Almighty*; but by his name Jehovah, was he not known unto them: and we find that the prophet *Jeremiah*, ascribes the character of Jehovah to the Lord Jesus, *chap. xxiii. 6.* *And this is the name whereby he shall be called, Jehovah our Righteousness.* And as to the solemn title of God, we find the holy Ghost declare, *Matt. i. 23.* *And they shall call his name Immanuel, which being interpreted, is, GOD with us.*—Likewise, as to his name, the Almighty, you will find this elucidated with refulgent beams by the holy Ghost, in *Rev. i. 8.* There says Christ, *I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, which was, and which is to come, the Almighty.*

3^d Argument, Of the nature and character of Jehovah, being essentially in the Lord Jesus Christ; we find that when God sent *Moses* with an embassy of peace to the children of *Israel*, under the character of the God of their fathers, that *Moses* said unto God, *Behold, when I come to the children of Israel, and say unto them, the GOD of your fathers hath sent me unto you, and they say unto me, What is his name? What shall I say unto them?* *Exod. iii. 14.* And God said unto *Moses*, *I am that I am, thou shalt say unto the children of Israel, I AM hath sent me unto you.* Which signifies, I will be, that I will be. And this character, we find our Redeemer applies to himself. *John viii. 58.* *Before Abraham was, I AM.* ver. 24. *If ye believe not that I AM, ye shall die in your sins.* Which the ingenious and learned Mr. *Charnock* observes, signifies, eternity, and immutability. And has this beautiful and striking idea, upon the words I AM. "That is, I receive from no other what I am in myself;" which is the peculiar prerogative and glory of the Divine nature; and as Christ applies it unto himself, it is an argument as strong as the throne of heaven, of his proper Deity; that he always was, what he now is, self-existent, independent, co-essential, of the same nature, co-eternal, of the same date with the Father:—As each divine person in the Godhead, doth not proceed, or exist from another, (as two great, good and learned men have said) but are self-existent in the same essence;

essence; as each divine person is Jehovah by nature; which idea of the Trinity, conveys at once, a full satisfaction to the mind, how they are the same in nature, equal in power and in glory. This is Trinity in Unity, and Unity, without clouds of obscurity.—As the character Father, is rather a character of office, than of nature, so the character son, or Son of God, is not an appellation of his Divine nature, but of his office as Mediator, or at most, of his complete person, as God-man; and the holy Ghost, being said to proceed from the Father and the Son, is only descriptive of the office of the Holy Ghost, as the Spirit of promise and comforter of God's people.—In this idea of the Trinity, I satisfactorily view the essence and perfections of each divine person, eternally the same: Their office in the œconomy of Salvation, is in the word distinguished.—But I proceed to the

4th. *Argument, Of Christ's proper Deity. 2. Sam. 7. 23. And what nation in the earth, is like unto thy people Israel, whom GOD went to redeem, for a people to himself; thy people which thou redeemest from the nations and their gods.*

Query—But wherein do you prove, that it was Christ that went down to redeem *Israel* out of *Egypt*? If you can make this evident, I will never question the proper deity of Christ, because it is said, *whom GOD went to redeem*; for if the Holy Ghost gives him this character, it would be nothing

thing less than blasphemy in my mind to suggest to the contrary ; but give me your proof.

I will, or rather the Holy Ghost, which leads into all truth, gives it you in *Exod. iii. 7, 8.* *And the Lord said, I have surely seen the afflictions of my people which are in Egypt, and have heard their cry by reason of their task-masters ; for I know their sorrows, and am come down to deliver them out of the hands of the Egyptians.*

I allow that your proof makes it plain, that it was the Lord that deliver'd *Israel* ; but then the enquiry is, Was it the Lord Jesus ?—I answer, yes, for in *ver. 2.* the Lord that said, *that he had seen the afflictions of his people, and was come down to deliver them ;* bears the title, of the angel of God ; which was the character the old testament saints knew the Messiah by, *Gen. xlviii. 15, 16. Isa. lxiii. 9. 3.* Therefore it is said, when *Moses* was feeding his father's flock in Horeb, *that the angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush.* *Exod. iii. 3, 4.* *And Moses said, I will now turn aside to see this great sight, why the bush is not burnt ; and when the Lord saw that he turned aside to see, GOD called unto him out of the midst of the bush, and said Moses, Moses, &c. ver. 6.* Moreover he said (unto him) *I am the GOD of thy father, the GOD of Abraham, the GOD of Isaac, and the GOD of Jacob, and Moses hid his face, for he was afraid to look upon GOD :* Which is a pregnant proof, that the angel was Jehovah
that

that appeared unto *Moses*, inasmuch as he appropriates to himself, the solemn title of the God of his father, the God of *Abraham*, the God of *Isaac*, &c. And concerning his people *Israel* he said, *I know their sorrows, and am come down to deliver them out of the hands of the Egyptians*: Which makes it conspicuous, that it was the Lord Jesus that went down to redeem *Israel*, as saith the holy Ghost, *whom GOD went to redeem*, 2 Sam. vii. 23. And Christ's title, as a Redeemer, is too notorious in the old and new Testament, in the church militant, and in the church triumphant, to be questioned; and the prophet establisheth this truth in *Isa.* xliii. 9. *In all their afflictions he was afflicted, and as the angel of his presence he saved them.*

One request more granted, then the satisfaction of my mind will be adequate to my heart's desire, which is, Where does it appear that the Lord Jesus was the angel of God's presence? I answer,—we find that *Moses* was earnest with the Lord, that he might enjoy his presence. *Exod.* xxxiii. 15. 16. he said, *if thy presence go not with me, carry us not up hence; for wherein shall it be known, that I and thy people have found grace in thy sight? is it not in that thou goest with us? and God said, my presence shall go up with thee, and I will give thee rest.*

But if you enquire,—if Christ, as the angel of God's presence, went up with *Moses*:—I answer, hear what God saith unto *Moses* in *Exod.* xxxiii. 20.

C

Behold

Behold I send an angel before thee, to keep thee in the way, and to bring thee to the place which I have prepared; beware of him, obey his voice, provoke him not, for my name is in him. And to consummate the satisfaction of your mind, who this angel was that went with Moses and guided Israel thro' the wilderness, see Exod. xiii. 21. And the Lord, or as it is in the original, and Jehovah went before them by day, in a pillar of a cloud to lead them in the way, and by night, in a pillar of fire to give them light, to go by day and by night: Which fully proves, that the angel that led Israel, was Jehovah Jesus, the Lord God of Abraham, Isaac, and Jacob; which made Moses say to the children of Israel, Deut. i. 30. The Lord your GOD, or Jehovah your GOD that goeth before you, he shall fight for you. And the prophet Isaiah observes, that the angel of GOD's presence, saved them in his love, in his pity he redeemed them, and he bare them and carried them all the days of old, Isa. lxiii. 9.

Though I know, the *Arians* tell me, that this was only a superangelic being; but *Moses* tells me, that it was *Jehovah* my GOD, Deut. i. 31. And as the apostle says in another case, *must we obey man rather than GOD?* Judge ye. See what the Holy Ghost says by the prophet *Moses*, Deut. i. 31. *How that Jehovah thy GOD, bare thee as a man doth bear his son, in all the way that ye went, until ye came unto this place.* Which answers to the prophet *Isaiah's* description of the angel of his presence.

from

from which it seems, that the prophet had his eye upon this passage, when he says, *he bare them and carried them all the days of old.* Which makes it evident to the meanest capacity, that the angel that led *Israel* through the wilderness, was the GOD of *Israel*, Jehovah by nature; appearing in the form of an angel: therefore called *the angel of GOD that went before the camp of Israel*, *Exod. xiv. 19.* But, in *Exod. xiii. 21.* He bears the character of Jehovah, and the Lord, or Jehovah, as it is in the *Hebrews*, *went before them by day, &c.* And this truth, *Moses* indisputably confirms when he repeats the wonders that GOD had wrought for the children of *Israel*, *Deut. i. 32, 33.* *Yet, in this thing ye did not believe the Lord your GOD, or Jehovah your GOD, who went in the way before you, to search you out a place to pitch your tents. In fire by night, to shew you by what way he should go, and in a cloud by day.* This text appears to me, to be as cogent an argument for the radical proper deity of Christ; as, my breathing, my eating, my drinking, is an argument and sure proof of my existence. For my living does not more strongly prove my existence, than the characters here given to Christ, prove him to be Jehovah by nature; for what can be more strong, more grand and solemn titles of Deity, than Jehovah? *Exod. xiii. 21. And the Lord your GOD, Deut. i. 32. The Lord thy GOD that brought thee out of the land of Egypt, Deut. xiii. 10.* But I proceed to the next *Argument*, which is in 1

Cor. x. 9. the apostle there speaking of the *Isralites*, says, *neither let us tempt Christ as some of them tempted and were destroyed in the wilderness.* Here the apostle says, *it was Christ that was tempted in the wilderness.*

Let us now enquire, who *David* says it was,—who *Moses* says it was,—whom *God* says it was.

1st, Whom *David* says it was, *Pf. lxxviii. 56.* *they tempted and provoked the most high GOD.* If this argument does not prove the natural deity of Christ, there can be no deity proved by scripture; the apostle says that *they tempted Christ*, and the prophet *David* speaking of the same temptation, says, *that they tempted the most high GOD*; not only to distinguish him from idol gods but to prove that there was no nature, nor being in heaven or earth, that was more *glorious*, for he was *the most high GOD*; and what can be a more grand or majestic title of deity? Agreeable to this, the apostle speaking of Christ's oath, says, *because he could swear by no greater, but swore by himself, Heb. vi. 13.*

2^{dly}, *Moses* says, *it was Jehovah, that the children of Israel tempted, Exod. xvii. 2.* *Wherefore do ye tempt Jehovah?* which the *Greek* version renders Lord, as well as the word *Adonai*, tho' their signification is very different, as the word *Jehovah* denotes God's self-existence, his eternity and immutability: Whereas the word *Adonai*, signifies his lordship, dominion or authority: therefore *Moses* reminds the children of *Israel*, of this temptation

tation, rebukes them for it, exhorts for the future, to be careful against it, *Deut. vi. 16. Ye shall not tempt the Lord your GOD, as ye tempted him in Massah.* But,

3dly, who does GOD say that the children of *Israel* tempted?—Why the Omnipotent, the Omnipresent *Jehovah* says, *it was himself*, *Num. xiv. 22. And have tempted me now, and have not hearkened unto my voice*, *Heb. iii. 8, 9. Harden not your heart as in the provocation, in the day of temptation in the wilderness, when your fathers tempted me.* Thus you see, 1st, that the apostle says it was Christ that the children of *Israel* tempted, *Moses* says it was *Jehovah*, the Lord their GOD. And GOD acknowledges in *Numb. xiv. 22.* and in *Psal. xcv. 9. that it was himself*; which makes the proper deity of Christ, shine with radiant rays to an unprejudiced mind. The beams of the sun doth not more evidently prove the existence of the sun, than these threefold-witness prove the essential glories and divine perfections of the Lord Jesus Christ.

But, I proceed to the next *Argument*, which is in *1 Cor. x. 4.* where the apostle takes notice, *that the rock that followed the children of Israel, was Christ, for they drank of that spiritual rock that followed them, and that rock was Christ.*—But what character does the Holy Ghost give this rock? *Pf. lxxviii. 35. They remembered that GOD was their rock, and the high GOD their Redeemer: Who is a rock save our GOD?* What stronger proof can mortal man desire, to establish the truth of Christ's original

original Glories, as being Jehovah by nature? For says the apostle, *that rock was Christ*: And says the Holy Ghost, *they remembered that GOD was their rock*.

But my next *Argument* is taken from *Judg. ii. 1. And an angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and brought you unto the land that I swear unto your fathers.*—Observe here that this angel was he that swear unto the fathers of the children *Israel*. *And brought you unto the land that I swear unto your fathers.*—But who was this angel that swear unto the fathers? See *Gen. xxii. 15. And the angel of the Lord called unto Abraham out of heaven a second time, and said, By myself have I sworn, saith Jehovah, &c. And saith the Holy Ghost, because he could swear by no greater, he swear by himself, saying, (speaking to Abraham) Surely in blessings, I will thee.*—This evidently proves that it was the angel of the Lord that swear to our fore-fathers.—But do you think that this angel was the GOD of *Israel*? Yes, it appears to a demonstration, that this angel was the GOD of *Israel*, or that the GOD of *Israel* did reside, dwell in, and manifest himself to our fore-fathers in the form of an angel, from his title Jehovah, *Gen. xxii. 16.* and his title, *the GOD of Abraham, the GOD of Isaac, the GOD of Jacob.* *And Moses hid his face, for he was afraid to look upon GOD*; when it was, only as to appearance, an angel that appeared and spake unto him,

him, *Exod. ii. 6.* But as some learned writers have observed, it was the God-angel, or the angel was Jehovah's habitation, his divine *Shekinab*.

But to make it evident who this angel was, that my text speaks of, that *swear to the fathers*: See *Exod. xxxii. 11, 13.* And Moses besought the Lord his GOD, and said, Remember Abraham, Isaac, and Israel thy servants, to whom thou swearest by thine ownself and said, &c. Says the angel, By myself have I sworn, *Gen. xxii. 16.* And says Moses, to whom thou swearest by thine ownself. And says the apostle, *Heb. vi. 13.* For when GOD made a promise to Abraham, because he could swear by no greater, he swear by himself. If this threefold-witness doth not prove to a demonstration, his self-existence, that Christ, under the character of an angel, is co-essential, and co-equal with Jehovah the Father, I know not what can if this does not: For Moses calls him, *The Lord his GOD*; and he calls himself *Jehovah*, *Gen. xxii. 16.* And the GOD of Abraham, the GOD of Isaac, and the GOD of Jacob, *Exod. ii. 6.* And Jehovah says, *My Name is in Him*; which makes the prophet stile him, *the angel of his presence.*

But there is another *Argument* in my text, which is this; The angel ascribes the prerogative and glory of the deliverance of the children of Israel to himself; for he says unto them, *I made you go up out of Egypt and brought you unto the*
land

land which I swear unto your father's. And it is as evident as words can possibly make it, that it was Jehovah the mighty GOD of Jacob, that delivered Israel out of Egypt, *Exod. xiii. 18.* But GOD led the people about through the way of the wilderness. Therefore he says, *Exod. xx. 2.* *I am the Lord thy GOD which brought thee out of the land of Egypt, &c.* And in *Deut. xxiii. 13.* *For the Lord thy GOD walketh in the midst of the camp to deliver thee.* Which made the prophet David, beautifully elucidate the majestic march of GOD with Israel, *Psal. lxxviii. 7, 8.* O GOD, when thou wentest forth before thy people, when thou didst march through the wilderness, *Selah: the earth shook, the heavens also dropped at the presence of GOD; even Sinai itself was moved at the presence of GOD, the GOD of Israel.* Which is an indubitable proof, that it was the Almighty, the Omnipotent Jehovah, that guided and delivered Israel; and that Jesus, the angel that led them, was no less a Person, than the mighty GOD of Jacob; who in his manifold mercies, forsook them not in the wilderness, *Neh. ix. 19.*

But I now proceed to another *Argument* of Christ's deity, proved from his appearing unto Jacob, not in the angelic, but in the human form, *Gen. xxxii. 24.* *And Jacob was left alone, and there wrestled a man with him until the breaking of the day.* Who this man was, whether it was Jehovah the Father, or Jehovah Jesus, or Jehovah the Holy Ghost, the

the word doth not distinguish; but that it was a divine person in the Godhead, is indisputable—but I humbly conceive it was the Lord Jesus in human form, who afterwards took upon him the human nature. *John i. 14. The word was made flesh and dwelt amongst us.* But prior to this, he was stiled by the prophet, *the man of GOD's right hand, whom he had made strong for himself:* not only because every thing that was actually to be, was real with him, but on account of his frequent manifestation of himself in human form to our forefathers; some think there is good foundation to believe that it was the God-man, or GOD in human form, that was so familiar and condescending to *Adam* in paradise.—But, allowing, that the man that wrestled with *Jacob*, was the man Christ Jesus, it affords a pregnant proof of his proper deity, and divine perfections, for in *ver. 28.* it is said, *he had power with GOD; and Jacob asked him and said, I pray thee tell me thy name? Wherefore is it that thou dost ask after my name? And he blessed him there.* The same answer he gave to *Manoah*, when he appeared in an angelic form. *Judg. xiii. 17. And Manoah said unto the angel of the Lord, What is thy name? and the angel said unto him, Why askest thou after my name, since it is a secret? Or Wonderful,* which is the very name that Christ bears, *Isa. ix. 6. And his name shall be called, Wonderful.* And *Jacob* called the name of that place, *Peniel*, (that is, the face of GOD,) for, says he, I

D

have

have seen GOD face to face, and my life is preserved. Thus you see that the pious patriarch was not afraid to acknowledge Christ's proper deity and his essential glory, though he appeared unto him in the form of a man, yet he says, *I have seen GOD face to face, and my life is preserved.* And the prophet *Hosea* seals this truth, and strongly affirms it to be *Jehovah*, with whom *Jacob* wrestled, *Hof. xii. 3, 4, 5.* *And by his strength he had power with GOD; even the Lord of host; Jehovah is his memorial:* which is the peculiar title that the blessed God ascribes to himself, in that royal proclamation of mercy and kindness. *Exod. xxxiv. 6.* *And proclaimed the name of the Lord, ver. 6. Jehovah, Jehovah GOD merciful and gracious.* A title, so awful and solemn, that the *Jews* to this day allow it unlawful to be expressed, unless upon very sacred occasions; yet this solemn title of God is ascribed to Christ. What stronger proof of his self-existence, essential glory, can men or angels desire? for ten thousand ages in glory, can never afford a more pregnant proof of his deity. Therefore the condemnation of the *Arians* and *Soci-nians* must be not only inevitable but inexcusable, for they believe not this truth. Therefore, says Christ, *if ye believe not that I AM, ye shall die in your sins.*

But did not the Lord Jesus appear unto *Jacob* in the character of an angel? yes: the opening of which will afford some cogent and solid proof of Christ's being God by nature.—For we find

tha

that upon *Jacob's* obtaining the blessing from his father *Isaac*, that *Esau*, his brother, hated him, and sought his life. But by direction, *Jacob* made a timely flight from the fury of his brother *Esau*: And in the way the Lord met him, and said, *Gen. xxviii. 13. I am the GOD of thy father Abraham, and the GOD of Isaac, &c. Behold I am with thee, and will keep thee in all places whither thou goest, &c. ver. 20. Then Jacob vowed a vow, saying, if GOD will be with me, and will keep me, in the way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God.*

So we find, answerable to his promise, that the Lord appeared unto *Jacob* a second time; but it was then under the character of an angel. *Gen. xxxi. 11, 13. There Jacob says, The angel of GOD appeared unto me, saying, I am the GOD of Bethel, where thou anointedst the pillar, where thou vowedst a vow unto me. There he called himself the God of Abraham, the God of Isaac; but here he calls himself the God of Bethel; because Jacob called the name of the place where God met him, Bethel, The house of GOD: upon which account we find, Gen. xxxv. 1. And GOD said unto Jacob, Arise, go up to Bethel, and dwell there, and make thee there an altar unto GOD that appeared unto thee, when thou fleddest from the face of Esau thy brother.—Thus you see, that whether the Lord Jesus Christ appeared in an angelic, or human form, he left visible proofs and*

criterions of deity behind him; *I am*, says he, *the GOD of Bethel*, &c.

And here I would beg leave to drop one other remark of Christ, the angel of God's presence, being Jehovah by nature, or Jehovah dwelling in this angel; for God said unto *Moses*, *Exod. xxiii. 20. Behold I send an angel before thee, to keep thee in the way, ver. 21. Beware of him, and obey his voice, provoke him not, for he will not pardon your transgressions, for my name is in him:* Or, as it is in the original, *in the midst of him*, which denotes, that the divine nature dwelt in the angel, and why may it not, as well as to dwell in all its fulness bodily in the man Jesus? *Col. ii. 9. My name is in him*: which denotes his nature and essence, as the name of God is put for God himself, as in *Pf. ii. 21. The name of the GOD of Jacob defend thee.*

2dly, It is observed, *he will not pardon your transgressions.*—Now, an authority to forgive, or not to forgive sins, is the prerogative of God: *Luke v. 22. Who can forgive sins but GOD alone?* but Christ himself says, *ver. 24. The son of man hath power on earth to forgive sins*: which is a full demonstration of his being God of, and from himself.—And indeed, I never desire but this one argument to prove Christ's deity, (which the *Arians* and *Socinians* both grant me) that it was Christ that appeared unto our fore-fathers in the form of
an

an angel.—For the titles and characters, that this* angel assumes, are so solemn and sacred ; such as *Jehovah*, the God of *Abraham*, the God of *Isaac*, the God of *Israel*, the God of *Bethel*, the Lord God of the *Hebrews* ; that they prove no less a being, than God omnipotent, self-existent, glorious in holiness, fearful in praises, doing wonders.

I would therefore say to my fellow-christians, that adore and love the Saviour's name, as the *Levites* did when they returned from captivity, *Neb. ix. 5. Stand up and bless the Lord your GOD forever and ever : And blessed be thy glorious name, which is exalted above all blessings and praise.*

Here I beg leave to advance one argument more of Christ's proper and natural deity, from his character as an angel ; and the sacred title that this angel appropriates unto himself. We find *Jacob* says, *Gen. xxxi. 11. 13. And the angel of GOD appeared unto me, saying, I am the GOD of Bethel.* When we find in *ver. 2.* that it was *Jehovah* that appeared unto *Jacob* : *And Jehovah said unto Jacob, Return*

* The reason why Christ is called an angel, and appeared so often to the Old Testament saints, under that character, is, Because as his human soul, as the first-born of every creature, it then lived in an unbodied state, as angels do, and because he was the Father's Messenger ; which is the meaning of the word angel in the original languages, Greek and Hebrew. Therefore, called by the prophet, The messenger of the covenant : And by the Antients, The God-angel. Abraham, Isaac and Jacob, Moses and the children of Israel, Joshua and Gideon, believed him to be, *Elohe-Israel*, that is, God, the God of Israel.

turn unto the land of thy fathers, and to thy kindred, and I will be with thee: And in ver. 5. Jacob calls him, the GOD of his father: but the God of my father hath been with me.

But the question is, Did *Jacob* address and adore this angel as the GOD of *Bethel*, as the GOD of his fathers? If this can be proved, he must be an Infidel indeed, that denies the essential deity of Christ.

This truth will appear with evidence, as clear as the sun at noon-day, in *Gen. xxxii. 9. And Jacob said, O GOD of my father Abraham, and GOD of my father Isaac; the Lord, or Jehovah which saidst unto me, Gen. xxxi. 3. Return unto thy country, and to thy kindred, and I will deal well with thee.* And it is evident, to a demonstration, that it was the angel that appeared unto *Jacob*, *Gen. xxxi. 11.* that promised to be with him.— And here we find, that *Jacob* pleads with him, as a GOD of promise, as the GOD of his father *Abraham*, as the GOD of his father *Isaac: That saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee, &c.—* And we find, the angel doth not only say, *ver. 13. I am the GOD of Bethel*, but commands *Jacob* to build an altar, and pay sacrifice to him, under that character. *Gen. xxxv. 1. And GOD said to Jacob, Arise, go up to Bethel, and make an altar unto GOD that appeared unto thee, &c.* And we find that *Jacob's* faith worked by love. *Ver.*

7. And

7. *And Jacob came to Bethel, and he built there an altar, and called the name of the place, El-beth-el, that is, the GOD of Bethel; because, there GOD appeared unto him, &c.*

Thus you see, that the angel, the GOD of *Bethel*, the GOD of *Abraham*, the GOD of *Isaac*, is one and the same divine person; which is an incontestable proof that the essential name of Christ's divine nature, is *Jehovah*, as well as the name of his human nature is *Jesus*. But I go on:

The next *Argument* I shall produce to prove this essential truth to our Salvation, is in *Isa. vi. 1, 2, 3.* *In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple; above it stood the Seraphims, each one had six wings; and one cried unto another, and said, Holy, holy, holy is the Lord of host; the whole earth is full of his Glory. Ver. 5. Mine eyes have seen the king, the Lord of host.* This was the appearance of the Deity in the majesty of *Jehovah*; as a solemn proof of the glorious GOD; and is expressly attributed to Christ, in *John xii. 41.* *These things, saith the prophet Isaiah, when he saw his glory and spake of him.* Though it hath been objected, that the word *Lord*, in the 1st and 8th verse, is not *Jehovah* in the *Hebrew*, but *Adonia*. But then, let it be observed, that the word *Lord*, in the first verse, is *Jehovah*; where the prophet says, *Mine eyes have seen the King, the Lord of host, Jehovah Trebaoth.*—And this

this appearance, being applied by the Holy Ghost to Christ, affords a pregnant proof of his being self-existent, independent, underived; that is, Jehovah by nature.

But I proceed to *Isa.* xl. 9—15. where the prophet, in the most striking and elegant manner, elucidates the glory of the Redeemer, as the omnipotent Jehovah: When he points him forth to the churches, the cities of *Judah*, he says, *Behold your GOD*: When he displays his incarnation, he says, *Behold the Lord GOD will come with a strong hand*: When he points out his office, his tenderness, and loving-kindness, he says, *He shall feed his flock like a shepherd; he shall gather the lambs with his arms, and carry them in his bosom*. Which character Christ applies to himself, *John* x. 11. *I am the good shepherd*: Likewise his care and tenderness of the flock, *the good shepherd giveth his life for the sheep*. But when he describes his unlimited, underived power and authority; *who hath measured out the waters in the hollow of his hand, and meted out the heavens with a span, and comprehended the dust of the earth in a measure, &c.* work that can only be ascribed to deity: And when he describes his all-comprehending mind, the glory of his majesty as Jehovah, he saith, *Who hath taught him? all nations before him are as nothing; for the whole tribes of Lebanon were not sufficient for a sacrifice.*—I just hint these things for two reasons:

First,

1. I humbly conceive it contains a comprehensive proof of Christ's equality with the Father; And,
 2. Because I knew a pious christian sadly distressed in his mind with the *Arian* and *Socinian* objection. He said, "He knew if Christ was not
 "God by nature, his soul could never be saved."

It was urged to him, that the *Arians* allow Christ to be God. "Ay, says he, God by office, but that
 "is still worse and worse; not only because it is impossible in a true sense, but because it is perfect
 "blasphemy." "What! says he, must I trust and
 "adore a created, begotten, or a derived being?
 "the idolatry of the *Heathen*, (he said with a
 "kind of indignation) would rise up in judgment
 "against me."—But reading the prophet's beautiful descant of the radiant and majestic glories of
 the Redeemer, the prophet directing him to behold him as his God, that it was the Lord God
 that came to save him, that his care and tenderness was that of a shepherd to his flock, that
 his counsels were unerring, that his power was infinite, that his glory was majestic; which (through
 a divine blessing) satisfied his mind; that the person, the prophet there describes, could be no
 less than the self-existent Jehovah in his divine nature, as well as truly man in his human nature,
Immanuel, GOD with us, 1 Tim. iii. 16. *GOD was manifest in the flesh.*

But I proceed to my next *Idea*, which is a train
 and complication of arguments, used occasionally

E

by

by the prophets and apostles, to prove the essential glory of the Redeemer. But having already taken notice that *Abraham, Isaac and Jacob, Moses* and the children of *Israel, Joshua and Gideon*, believed him (under whatsoever appearance he made himself known) to be the Lord their GOD; therefore I shall only take a concise view of the titles and characters that the minor prophets and the apostles give of Christ's radical deity. The prophet *Isaiah* calls him, *The mighty GOD, the everlasting Father, or the Father of eternity*, *Isa. ix. 6.* which he could not be, if he was not GOD by nature. Again, he says to the church, chap. xi. 9. *Behold your GOD*: which would be a deception, if he was not essentially *Jehovah*: Therefore says the Lord Jesus unto his Church, *Isa. xlix. 26. And all flesh shall know that I Jehovah am thy Saviour, thy Redeemer, the mighty one of Jacob*; which is consonant to his mediatorial title, and his name shall be called *Jesus*, for he shall save his people from their sins. Again, saith the prophet to the church, *Isa. liv. 5. Thy maker is thy husband, the Lord of host is his name, and thy Redeemer the holy one of Israel; the GOD of the whole earth shall be be called.* Appellations applicable only to him that is GOD by nature, which the apostle applies to Christ, *2 Cor. xi. 2.* Therefore says the Lord of life and glory, *Isa. xlv. 22. Look unto me, and be ye saved, all ye ends of the earth, for I am GOD and there is none else*; which answers to his salva-

tion

tion office, 1 *Thef.* i. 10. *Even Jesus, who delivereth us from the wrath that is to come.*

But I fear being too tedious, therefore will but just observe that the prophet *Jeremiah* calls him, *Jehovah*, *Jer.* xxiii. 6. *and this is the name whereby he shall be called, Jehovah.* The prophet *Ezekiel* calls him, *The glory of the GOD of Israel*, *Ezek.* x. 19. *Daniel* calls him, *The antient of days*, *Dan.* vii. 9. *and the most holy*, *ix.* 24. The prophet *Zechariah*, speaking of the salvation of the Church, says, *ch.* ix. 16. *And the Lord their GOD shall save them in that day, as the flock of his people.* And the angel says, *Matt.* i. 23. *they shall call his name, Emmanuel, which being interpreted, is, GOD with us.* And the apostle *John* says, *the Word was GOD*, *John* i. 1. *In the beginning was the Word, and the Word was with GOD, and the Word was GOD; or, as the learned doctor Dodderidge observes, the original will bear, "GOD was the Word.*" Thomas says, My Lord, and my GOD, John* xx. 28. And the apostle says, *who is over all GOD blessed forever*, *Rom.* ix. 5. *For in him dwelleth all the fulness of the Godhead bodily*, *Col.* ii. 9. *GOD our Saviour, who was in the form of GOD; or, as the word will bear, was in the nature of GOD, thought it not robbery to be equal with GOD, Philip.* ii. 6. *The brightness of his glory, and the express image of his person*, *Heb.* i. 3. And the apostle *John* says, *This is the true GOD and*

E 2

eterna

* In his notes upon the text in his *Family Expositor*

eternal life, 1 John v. 20. I close with the apostle Jude, ver. 25. *To the only wise GOD our Saviour, be glory and majesty, dominion and power, now and ever. Amen.*

If these titles and solemn characters (as they are applied to Christ) doth not prove his self-existence, his being Jehovah by nature, what can? To deny it after such a cloud of witnesses, is as absurd as to deny the existence of the sun when its beams are ready to scorch us.

I should now proceed to the second thing proposed, but my heart seems set upon clearing this essential point a little farther, by elucidating three texts of scripture.

The 1st is in 1 Cor. xii. 3. *No man can say that Jesus is the Lord, but by the Holy Ghost.* I always thought there was a peculiar signification in these words. For to call Jesus Lord, is too common in the mouths of the prophane, which cannot be here meant, because it is spoken of as the peculiar teachings and energy of the Holy Ghost.

But if my Reader enquires, What then is the meaning of it?—I answer, I find the learned Mr. Ainsworth judiciously observes that the Greek version renders the Hebrew word *Jehovah*, as well as the Hebrew word *Adonai*, Lord, which ought not to have been, as they differ so widely in their signification; but that this is the case, see Psal. cx. 1. *Jehovah said unto my Lord*, as it is in the Hebrew, but the Greek version, in the New-Testament, is, *Lord*, Matt. xxii. 44. *The Lord said un-*

to my Lord. As this is the case, the meaning of the text is, *No man can say that Jesus is Jehovah, but by the Holy Ghost*; that he always was, that he now is, that he ever will be the eternal, self-existent, independent God Almighty; which title and character Christ appropriates, *Rev. i. 8.* The mysterious, solemn, and comprehensive name *Jehovah*, no natural man understandeth; therefore it is, *that no man can say that Jesus is Jehovah, but by the Holy Ghost.* Hence it is that so many natural men quarrel with the deity of Christ; not being divinely taught by the Holy Ghost, they cannot tell how to think that Jesus is Jehovah by nature.—But is it not said, *Acts ii. 36. That GOD made Jesus both Lord and Christ?* If made Lord, how then is he Jehovah by nature?—I answer, The word, *Lord*, in *Acts ii. 36.* denotes only his mediatorial power and authority, his being in his compleat nature, head Lord and law-giver of his church, and not distinctly of his original divine nature as Jehovah; for in the context God saith unto Christ as mediator, *Sit thou on my right hand, &c.* Therefore his being made Lord and Christ in his human nature, is consistent with his being Jehovah in his divine nature.—But this distinction would have been more radiant, both in the Old and New Testament, had our translators kept to the word Jehovah where it signified God's existence and being, and wrote the word Lord where it only signified dominion or authority; but we find

find they make them synonymous phrases, and use them promiscuously.

But my 2^d text is in 1 Cor. xvi. 22. *If any man love not the Lord Jesus Christ, let him be an Anathema, Maran-atha.* If any man love not the Lord Jesus Christ, love him not as Jehovah Jesus Christ as the self-existent, omniscient, omnipotent, and omnipresent Jehovah, and as Jesus the Saviour, Christ the anointed in his human nature, as the Anthropos, God-man and Mediator, let him be an Anathema, Maran-atha, that is, doubly accursed. If any man, let him be who he will, or what he will, Oxonian, or Cantabrigian, linguist, bishop, dean, rector, or curate, independent, baptist, presbyterian, professors, or prophane, let him be accursed; it signifies the greatest of curses.

If this be the case, what will become of the *Arians* and *Socinians*, who can never be said to love the Lord Jesus, while they deny his original glories, his natural self-existence, and eternal perfections, who says by the mouth of the prophet, *Isa. xliii. 11, I, even I am Jehovah, and besides me there is no Saviour.*

If to deny the king's right and title to the crown, is an act of the highest treason, basest ingratitude, worthy of the worst of deaths: O! what crime must it be, a crime! a treason too heinous to be expressed, to deny the King of king's right to his essential perfections! What! rob him

him of his God head, dethrone him of the glories of his nature, blasphemy! O crimson ingratitude! What! a mortal worm, a traitor, a rebel degrade the God of nature, the God of grace, the God of glory, to a creature, a begotten being, a derived existence, whose name is Jehovah, *Isa.* xliii. 11. whose nature is eternal, *Isa.* ix. 6. whose title is incommunicable! *John* viii. 24. If death be the reward of treason, and overt-acts against an earthly prince, what death, what punishment awaits for treason and rebellion, not so much as named in hell!—*If the righteous are scarcely saved, where will such as these appear?*—I answer, it is evident from your just observations, that the *Arians* and *Socinians* cannot possibly love the Lord Jesus, unless acts of rebellion and enmity be acts of love; therefore they must fall under the Anathema, Maran-atha, to be doubly accursed. I have sometimes thought their being doubly accursed will arise from the devil's rising up in judgment against them, with such accusations as these, "You horrid, blasphemous wretches, your crimes outvie the blackest crimes in hell, for we never sinned at your rate; we never questioned Christ's divine self-existence, his being Jehovah by nature: did you not hear your apostle *James* tell you more than a thousand times, *that the devils believe and tremble?* do you not remember that one of us told him when he was upon earth, *I know who thou art?* have you forgot when he

was

was led of the spirit into the wilderness to be tempted of the devil, that I have there accosted him with new temptations from hell, and that he silenced me at once with an argument from his deity, *Thou shalt not tempt the Lord thy GOD?* I knew he was the Lord and my God by creation, and by condemnation I felt the weight of his wrath; I was never such an unbeliever as you, for I never quarrelled with him about his divine nature. It was the exaltation of his human nature in union to the divine, to see the human race exalted in union and happiness above the angelic, was what I could not bear; therefore I rebelled and drew myriads into the dreadful throng, and all our force was but as a feather against the arm of Omnipotence, for we fell in a moment beneath his frown into the bottomless pit: But you have quarreled with him as your maker, denied his infinite perfections, have thereby outstertched the crimson crimes of hell. In short, you ought to be the greatest devils, and have the highest honour here, for you have been the greatest sinners. Though I must acknowledge our habitation is too happy a residence for such obstinate sinners who would not believe, though the Lord said unto his church, *Isa. xlix. 26. All flesh know that I Jehovah am thy Saviour and thy Redeemer, the mighty one of Jacob.*"

But whether this may be their case with regard to Satan's accusations, I will not be peremptory,

it

it may be something worse; but that Christ's condemnation; that awful sentence; *depart from me ye cursed*, will be their dismal doom I make no doubt, if they die *Arians* or *Socinians*: Here I would commiserate their case, mourn over their horrid guilt, drop a compassionate tear upon their obstinate hearts. I have been the more free upon this head, on account of a neighbouring minister that was drawn into this soul-destroying heresy: but when he came to die, he said, "I cannot look death and eternity in the face, how then shall I look God in the face with joy, and the devils in the face with triumph!" and he renounced it with abhorrence. *O my soul! come not thou into their secret; unto their assembly, mine honour, be not thou united.*

But I proceed to the 2d thing proposed, which was to shew that the essential perfections of Jehovah, radically and essentially shine in the Lord Jesus Christ.

1st, *Omniscience*, he that knoweth all things that ever were, that now are, and that ever will be, must certainly be Jehovah; therefore the Lord appropriates this prerogative to himself, *Jer. xvii. 10. I Jehovah search the heart, I try the reins; even to give to every man according to his ways, according to the fruit of his doings.*—But the question is, Does Christ appropriate this character to himself? if so, then I will (nay I must) acknowledge that he is of the same nature, equal in pow-

er and glory with the Father.—I answer, see *Rev. ii. 23.* there you will find that Christ appropriates the same perfection and power to himself—*And all the churches shall know that I am he which searches the reins and hearts, and I will give to every one of you according to your works, verse 18. These things saith the son of GOD, who hath eyes like a flame of fire, &c.* From this evidence, the self-existence of the Lord Jesus appears as plain to me as my own existence, because the character of him that searches the heart, is Jehovah—*But O Jehovah of hosts, that judgest righteously, that triest the reins and the heart!* *Jer. xi. 20.* From whence I raise this syllogism, Whoever is self-existent, is the true GOD: that the Lord Jesus, as to his divine nature, is self-existent, therefore the true GOD: For if there is a self-existent essence, or divine nature, it is as plain as the word of GOD can declare it, that the Lord Jesus is one of the divine persons in the divine essence. The three that bear record in heaven, are one essentially, but three personally, the true GOD, as it is written, *Deut. vi. 4. The Lord our GOD is one Lord; Jehovah our aleim, is one Jehovah;* but to elucidate this truth, see *John ii. 25. He needeth not that any should justify of man, for he knew what is in man;* therefore he says unto the Jews, *But I know you that ye have not the love of GOD in you:* which he could not have done, had he not been GOD by nature.

2dly, *Omnipotency*, or *Almightiness*, is a perfection of the deity, and it shines radically in the Lord Jesus Christ, *Rev. i. 8. Saith the Lord which is, and which was, and which is to come, the Almighty*: And in chap. iv. 8. he is called, *Holy, holy, holy Lord GOD Almighty*: Likewise in chap. xi. 17. *O Lord GOD Almighty, which art, and wast, and art to come*. That this is spoken of Christ, is evident from Christ's own lips, *Rev. i. 8. I am the Alpha and Omega; which is, and which was, and which is to come, &c.* And from the apostle, *2 Thes. i. 10. When he shall come to be glorified in his saints, &c.* therefore he saith unto *Abraham, Gen. xvii. 1. I am GOD Almighty; walk before me and be thou upright*: From whence it appears, that Christ is omnific, a producer of all things; omnipotent, pouring forth all things; pancratic, all-powerful, almighty, *as the winds and seas obey him*, and devils tremble before him, *Matt. viii. 27, 29.* But,

3dly, He is *Omnipresent*, to be every where present, is a perfection of Jehovah, which proves Christ to be Jehovah, because he appropriates this perfection to himself—*For where two or three are gathered together in my name, there am I in the midst of them, Matt. xviii. 20. Do not I fill heaven, and earth, saith the Lord, Jer. xxiii. 24.* He is present with all his saints, in *Asia, Africa, Europe* and *America*, in all their assemblies, and with every individual believer, every moment pre-

sent with all the millions of saints, whether in heaven or earth: therefore he must be essentially GOD. But,

4thly, He is *All-sufficient* and *Independent*, subsists of himself, does not depend upon Jehovah the Father for his existence, nor upon any thing in heaven or earth for his happiness; if every mortal was miserable, he would be happy; and if all the human race were angels and seraphims to adore him, it would not enhance his essential glory—*If thou be righteous, what givest thou him, or what receiveth he of thine hand?* Job xxxv. 7. But,

5thly, Christ is naturally possessed of the perfection of infinite wisdom. The beauty, order, and glory of the creation is ascribed to his wisdom—*O Lord, how manifold are thy works, in wisdom hast thou made them all,* Psal. civ. 24. He is the essential wisdom of GOD—*Therefore also said the wisdom of GOD,* Luke xi. 49 But was I to speak of his wisdom as mediator, I should soon tell from good authority how replete it dwelleth in him, *as filled with wisdom, increasing in wisdom,* as saying, *I as wisdom dwell with prudence;* as being preached, *the wisdom of GOD.* But I am speaking of infinite wisdom as a perfection of his deity, therefore saith the Psalmist, *Pf. cxlv. 5. Great is our Lord, and of great power; his understanding is infinite.* If the queen of Sheba, could with justice say to Solomon, It was a true report that I heard of thy

thy wisdom; thy wisdom exceedeth thy fame; happy are thy servants that hear thy wisdom, for one half of thy wisdom hath not been told me: What language shall we use of the wisdom of him from whom *Solomon* derived all his wisdom, *For behold a greater than Solomon is here*; in whom is hid all the treasures of wisdom and knowledge: O the depths and heights of divine wisdom, that shines with infinite brilliancy in our incarnate God, in fixing every sphere, creating every world, martialling every star, ordering every seraph, guiding all the planets, commanding every angel, ruling heaven and earth, embellishing the skies with gems of magnitude and glory! for saith the evangelist, *John i. 3. All things were made by him, and without him was not any thing made that was made.* But the lustre and glory of his wisdom shines most lucid in concerting a way whereby God may be glorified, justice satisfied, holiness vindicated, the law magnified, sin punished, and yet the sinner saved in the Lord with an everlasting salvation. This is wisdom worthy of a God, for which the saints in glory forget not to praise him, *Rev. v. 12.*

Likewise in the 6th place, The perfection of infinite power and justice shines in him, and was displayed by him when he said, *Let there be light, and there was light; he said it, and it was done: he commanded, and it stood fast.* And his justice appears in punishing the angels that sinned, the old world

world that rebelled, the *Israelites* in the wilderness for loathing the Manna; therefore he says, *The Father judges no man, but hath committed all judgment to the son*, John v. 22. as man and mediator.

But if you enquire what character he bears as a judge, the Holy Ghost tells you, *Psal. 1. 6. GOD himself is judge, Selah*. And will he appear as GOD in that awful day? Yes, *for the Son of man shall come in the glory of his Father, &c. Matt. xvi. 27.* which could not possibly be, if he was not of the same nature and essence with the Father: For the Father saith, *Isa. xlii. 8. I am Jehovah, that is my name; and my glory will I not give to another*. His essential glory can never be communicated to any created being; therefore it naturally follows, that if Christ be possessed of divine perfections, (that he is, it evidently appears) that he possesses them not by communication, but by necessity of nature; that they are in him originally, independently, being self-existent with the Father, without any difference or inequality, *Dan. vii. 9, 10.*

But I hasten in the 7th place: *Immutability and unchangeableness*, is a perfection of GOD; therefore he says, *Mal. iii. 6. I am Jehovah, I change not, &c.* And we find the apostle applies this perfection to the Lord Jesus, *Heb. xiii. 8. Jesus Christ the same yesterday, to-day, and for ever*. And Christ says of himself, *I am the Alpha and Omega, the beginning*

beginning and the ending; which is, and which was, and which is to come, Rev. i. 8. which is the same as if he had said, I am Jehovah; for it signifies, which is, which was, which will be, or is to come.

Once more, in the 8th place, *Truth and Faithfulness* is a perfection of God; therefore says the Psalmist, *Thou hast redeemed me, O Lord GOD of truth, Psal. xxxi. 5.* And the prophet observes, *Isa. xxv. 1. Thy counsels of old are faithfulness and truth.* Now this perfection shines with radiancy in the Lord Jesus—*Faithfulness is the girdle of his reins, Isa. xi. 5. These things saith the Amen, the faithful and true Witness, Rev. iii. 14.*

But I observe in the 9th place, That infinite *Holiness and Purity* is a perfection of the deity. The prophet observes, *The Lord is of purer eyes than to behold iniquity—The heavens are not clean in his sight, Job xv. 15.* This perfection has its native glory in the Lord Jesus—*Holy and reverend is his name, Psal. iii. 9. Thy Redeemer, the holy one of Israel, Isa. xli. 14. Holy, holy, holy Lord GOD Almighty; which was, and is, and is to come.*

And the infinite perfection of *Love and kindness* shines with such lustre and blaze in our great Emmanuel, that the prophet David cries out like one lost in an ecstasy, *O how great is thy goodness which thou hast laid up for them that fear thee; which thou hast wrought out for them that trust in thee*

thee before the sons of men! Psal. xxxi. 19. And the Church says, *Waters could not quench it, nor floods drown it.* And the apostle observes, *The grace of our Lord Jesus was exceeding abundant.*—But what is this to the purpose? this only proves the redundancy of his kindness, but not his deity.—I answer, But that love that flowed from everlasting, and continues to everlasting, must certainly be a perfection of the deity—I *have loved thee with an everlasting love*, Jer. xxxi. 3. *Having loved his own that were in the world, he loved them to the end*, John xiii. 1. which love he could never bestow upon the church, if he was not essentially GOD—*GOD is love*, 1 John iii. 16.

Thus it appears that every perfection of the divine nature is essentially in the Lord Jesus. Naturalists observe, that there are forty-eight constellations of stars, but are never seen together, nor meet in one. But in Christ Jesus, all the constellations of divine perfections are seen; they meet in him as the *brightness of the Father's glory*; and shine from him transparently, ray forth gloriously, spread their lustre and conspicuousness through the word of GOD: Which proves to a demonstration, that the divine perfections of the Lord Jesus are underived, incommunicable, essential to his nature, that his divine person is unbegotten, self-existent; for it is impossible for deity to be begotten in any sense whatever.

1st, Hence learn, If it was the Lord Jehovah, the God of heaven and earth, that appeared unto *Abraham*, to *Isaac*, to *Jacob*, to *Moses*, and the children of *Israel*, then the point is settled, the truth of Christ's proper deity is established, for it is conspicuously proved by comparing one scripture with another, that it was the Lord Jesus that appeared unto them under the solemn titles of God, of Jehovah; and likewise in an angelic and sometimes in a human form.

But learn 2^{dly}, That while it is believed that eternity, immensity, immutability, omnipotence, omnipresence, infinity, faithfulness, holiness, justice, goodness and truth, are the essential perfections of Jehovah, we never shall want a substantial, incontestable proof of the self-existence of the Lord Jesus; for I have proved by ten solid arguments from the word of God, that these perfections are as natural to the Lord Jesus as Jehovah the Father, without any difference or inequality.

And, learn 3^{dly}, That this idea of the Trinity, satisfies the mind of their equality in power and glory; so far from destroying, that it maintains the personality of the trinity in the unity of essence. That there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and that these three are one essentially, yet three personally, without any difference in nature, or inferiority in glory, is what I believe; not deriving their being one from another, but each divine person

being by nature self-existent in the same essence, makes one glorious deity or Godhead, which I adore: though I am told by some great and judicious divine, "That essence doth not beget essence, but the persons in the essence." This I have deeply thought of, and find it is darkning counsel with words without knowledge; for the best I can make of it is this, That if the essence or nature begat the persons of the deity, then the nature or essence must be before the person in the Godhead; an idea unworthy of the deity: for if the essence begets the persons in the essence, then it proves priority and posteriority in deity, and breeds such a confusion in the mind, such darkness and obscurity in our ideas upon the trinity, that I do not chuse it. I could expose this conundrum at large, but I forbear, because my reverend fathers hug it in their bosoms; but I ask leave of them to throw it way, because I do not find it my bible.

But learn, 4thly, That the trinity of persons in the unity of essence, bear the same incommunicable titles and characters; nay, the title Jehovah in *Isa.* lxiii. 5. *Holy, holy, holy is the Lord of host*, &c. the evangelist *John* applies to Christ, ch. xii. 41. *These things said the prophet Esaias, when he saw his glory and spake of him.* Now the apostle applies this to the Holy Ghost, *Acts* xxviii. 25, 26, 27. Compare one with the other, and you will soon find such a connection and agreement, or rather the

the same thing spoken by the prophet under the character of Jehovah the Father, by the evangelist applied to the Son, and by the apostle applied to the Holy Ghost; which should engage equal affection, love and adoration to the three that bear record in heaven, for these three are one Godhead, one Jehovah—*The Lord our GOD is one Lord*, Deut. vi. 4.

So, in the 3^d place, let it be observed, That Christ, bearing the title of *Son of man* and *Son of GOD*, ought to be no hindrance at all to the real belief of his proper deity; for his title, the *Son of man*, proves the reality of his human nature, and his title as the *Son of GOD*, either proves the formation of his human nature in union to his divine, or his office as mediator, or his compleat person as God-man.

To one of these, every text in scripture, that speaks of Christ, under the character of a son, may be justly applied; for the titles, Father, Son, and Holy Ghost, are descriptive of their office and œconomy, and not of their nature and essence, as each person is self-existent, the Son being said to come *from the Father*, and the Holy Ghost proceeding *from the Father and the Son*, can only be descriptive of office, and not of nature; therefore no objection to their proper deity.

Likewise, in the 6th, place let it be observed, That if it was God that created all things, that supports all things, that governs all things, that is

the object of adoration in heaven and earth, then we are certainly right who adore and magnify the deity of our Lord Jesus, *who is over all GOD blessed for evermore.* For it was he that created all things—*All things were made by him,* John i. 3. that supports all things—*And by him all things consist,* Col. i. 17. that governs all things, —*The government is upon his shoulders,* Isa. ix. 6. that is adored by all in heaven—*To him be glory and dominion, for ever and ever, Amen,* Rev. i. 6. *And every creature which is in heaven, heard I, saying, Blessing, honour, glory and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever,* See ch. v. 13. He is likewise adored on earth—and they worshipped him, Luke xxiv. 52. and they stoned Stephen calling upon GOD, saying, *Lord Jesus, receive my spirit,* Acts vii. 59. As saith the Holy Ghost, *Psal. xlv. 11. He is thy Lord, and worship thou him.* and what shall I say more, time would fail me to dilucidate every proof of Christ's proper deity.

I shall therefore only observe, that the *Arians* and *Socinians* (with all their boasted knowledge) are yet infidels, inasmuch as they do not believe the christian religion; but boldly deny, what the apostle affirms to be true, *viz. that Jesus Christ is the true GOD.* 1 John v. 20. At best, their belief amounts to no more than consummate idolatry. For when pressed hard with scripture-arguments, they

they will allow Christ to be a constituted, created, or inferior God: If created or made, then he is but a creature; and consequently it must be perfect idolatry to pay adoration unto him, though the highest created being in heaven.

From whence it follows, (according to their blasphemous opinions) that the angels around the throne, the saints in heaven and on earth, are all idolators, for they all worship him, *Rev. v. 9; 14. O tell it not in Gath, publish it not in the streets of Askelon!* For his nature is self-existent, and his names are incommunicable with the Father, as Jehovah Jireth, Jehovah Nissi, Jehovah Sham-mah, Jehovah Sidkenue, without any difference or inequality.

Lastly observe, As Christ is self-existent in the same essence with the Father and the Holy Ghost; then the case of every soul that trusteth in him, must be safe, as saith the Holy Ghost, *Trust in the Lord for ever; for in the Lord Jehovah is everlasting strength*; for there is no burthen too ponderous for him to remove, nor guilt too aggravating for him to pardon; no want too boundless for him to supply, nor happiness too rich and eximious for him to bestow.

I close with an epitome of my faith in this grand and essential point to true happiness.—‘I as really believe (as I believe my own existence) that the divine essence is one and the self-same thing, truly subsisting in three persons, or hypostases

' postates, being self-existent. Therefore the true
 ' God, being in nature co-essential, in dignity co-
 ' equal, in date co-eternal, in measure unmeasur-
 ' able, in majesty glorious, in nature incompre-
 ' hensible; in will irrevocable, in power uncon-
 ' trolable, in place not limited, in time inde-
 ' finite, in love immutable, in favour unspeakable,
 ' in promise inviolable; good without qualities,
 ' great without quantity, creator without want,
 ' in act without motion, every where present
 ' without sight, the first and last without time,
 ' making all things mutable without any mutabili-
 ' ty in himself: This is mysterious, yet the myste-
 ' ry of the trinity in the unity of essence, three in
 ' one, yet one in three, differing personally as to their
 ' characters, but not divided as to their nature;
 ' therefore the one living and true God—*These*
 ' *three are one*, 1 John v. 7. one in nature; as
 ' they cannot be one personally, therefore one
 ' essentially. This is the revelation of the Trinity,
 ' rather reverently to be adored and admired,
 ' then too curiously searched into.

' This is what I believe (upon scripture-evi-
 ' dence) with my whole heart, soul and strength.
 ' Therefore, to the self-subsisting Father, Word,
 ' and Holy Ghost, in one incomprehensible glo-
 ' rious nature, be equal honour, love, praise and
 ' adoration, now and evermore. *Amen.*

Bridgenorth, April 28, 1761.

P O S T S C R I P T.

S I R,

YOURS I received, and take notice of the queries you proposed to me, viz. If the Lord Jesus, as to his divine nature, is self-existent and independent, the Father so, the Holy Ghost so: Doth not this make three distinct beings?

Though sensible of my exceeding great weakness and ignorance of so sublime a subject, I am unwilling to send you for answer: *Nullum est jam dictum quod non dictum sit prius.* But as you have taken the trouble of stating the question, and sending it to me, I will venture to say somewhat unto it, though perhaps you will think that I darken counsel by words without knowledge.

I would advise every solid christian, while they plead for the trinity of persons in the Godhead, to beware of parting with the unity of essence, lest with the followers of *Arius*, they introduce Paganism, under the specious shew of christianity. Then let all men,

1st, Consider the absolute impossibility of there being more different Beings than one in the Godhead: If we admit of three different beings in the Godhead, then we introduce three Gods, as the
Arians

Arians do, contrary to reason and common sense; because that being who is God, must be supreme; less than supremacy being too diminutive a character for Godhead. But If there are three different beings in the Godhead, co-equal and co-eternal, none of them is supreme; for supremacy is nothing else than to be possessor of absolute sovereignty over all beings. The rational conclusion then is, There is none of them God; and of consequence the Atheist is right in saying, There is no God.

By this we may see, that admitting a plurality of beings (either made or unmade) in the trinity, is no less than heathenish Paganism, and nothing else in effect than downright Atheism.

Now, as there cannot be three supreme beings, but one; so in like manner there cannot be three eternal, but one eternal God: for if there are three eternal beings, two of them must be eternal only in the improper sense of the word, *i. e.* having a beginning but no end, because only one being can exist eternally in the proper sense, either of himself or by dependance on another: Every being must have a beginning, but that Being who is the beginning of all other beings himself.

Now if we admit that the trinity is composed of one being, who is himself the beginning, and of other two beings, who derive their existence from him who is the beginning, why do we any longer quarrel with the *Arians*? and why do they quar-

rel with the *Pagans*? Seeing by doing this, we shall be all of one side; *Pagans* all of a lump; though there may still be some difference in sentiments, with regard to the number of our gods. One *Pagan* may perhaps say there are 33000 gods; another saith, no; there are only so many hundreds; a third maketh answer and saith, how ridiculous these mens notions are; for there are only three gods, one uncreated, and two created ones! Now the last man is as good a *Pagan* every whit as the first: for he who worshipping two or three different beings or gods, may as well worship the old pantheon number with the ancient *Romans*.—The truth is in the trinity of persons in the Godhead, there is only one being, that being supreme; therefore that being is God. Nor need the possibility of this truth be controverted, if it is,

2dly, considered, That, amongst the creatures, various may be found whose very being depends on the concurring of three different principles, or subsistences. I would persuade myself, that if it appear that three distinct principles are essential to the being of some creatures, the reasonable man will allow that at least it is possible the Creator may exist in three distinct principles, or personal subsistences. Surely what may be possible to the being of a creature, cannot in this sense reasonably be deemed impossible to the being of the Creator.

H

Methinks

Methinks I hear the irrational disciples of ignorance, the pretenders to reason, muttering, "No, no, it cannot be! we will not believe that there are three distinct persons in one undivided God-head; because it is contrary to our reason, which is the ballance wherein we must weigh all doctrines."

Gentlemen, I am a man, and as such I could tell you from scripture, that I am composed of soul, body and spirit; but as I know that scripture is of little weight with men of your cast, I will therefore tell you, that I find in me a self-conscious being that dictates to me whilst I am now writing to you; I find in me an animal power whereby this self-conscious being doth guide my fingers, and by them my pen; so as my pen writes what that self-conscious, intelligent being doth dictate my body, a third principle or constituent part of myself, is visible to any man who will look on me.

I pray you, gentlemen, do you believe that either I or yourselves is thus composed. I know you believe that you yourselves at least are thus constructed; for I have heard you speak glorious things of a certain self-conscious, intelligent, immortal spirit you say you are possess of, and some of you are likewise philosophers enough to own that this immortal spirit could not manage and govern the bodily organs at its pleasure, without the instrumentality of an animal soul; as for you

bodie

bodies, they are gross enough to be discerned by a person pur-blind.

Now, I pray you, be so kind as to inform me which way, or in what manner these three distinct principles do subsist in each of you? I own, I cannot account for it, but you can to be sure; for you will believe nothing but what your reason can comprehend. Methinks I hear some of you whispering among yourselves, "We cannot tell." Cannot tell! how you talk! why do you believe it then? If you cannot comprehend the trinity of subsistences in yourselves, how can you think to comprehend the trinity of subsistences that the scriptures declare are in the deity? One of these two things is your indispensable duty; either to own the mystery of God, and of the Father, and of Christ; or, 2^{dly}, to own yourselves destitute of immortal spirits, and so commence either Atheists or Deists, (upon the spot) whichever of the two is most consistent with your reason.

Again, I am now set beholding the fire that burns before me. I perceive therein, light, heat, and motion. These three distinct principles, or subsistences, to me each appears essential to the very being of the fire. I have made the experiment, and find that without the heat fire would not be fire, and without the light fire is not in being, at least in open being, nor without motion can the fire exist. *Query*, what is the reason?

Answer, the reason is obvious: Because light, heat, and motion, are essential properties of, or principles dwelling in the fire. But we are never wont to say, that because of these three subsistences dwelling in the fire that the fire, is three fires; but one fire, whose nature is essentially composed of these three different principles.

I would ask the objectors, What can be more distinct in their subsistence, than light and heat, and yet what more essentially united in their nature, and what more distinct from both than motion, and yet what more closely connected with each?

Your objector may observe, that the light dependeth not on the heat for its being, nor the heat on the light, nor doth motion depend on either, they are all principles each of them independent on one other, and yet so inseparably connected with one another that the one cannot exist unless the other existeth likewise. The heat cannot exist without light, nor the light without heat, and neither of them without motion.

Further. These principles doth not each dwell in a separate part of the fire, but each of them in the whole fire; the whole fire is heat, the whole fire is light, and the whole fire is motion; yet are there not three fires, but one fire existing in three distinct subsistences.

I suppose your objector is capable of believing so much of the fire. Now I have not philosophy enough

enough to account for the being of the fire in general, nor of each of these principles in particular. So I see it is; but how it exists, this I know not: But the *Arian* knows, no doubt, or they would not believe it. I pray you, bid them inform the world how it happens; thereby they will edify the world and clear themselves of the charge of inconsistency.

From what I have said, you must not understand me as if I in the least intended to attempt the explanation of the inexplicable mystery of the trinity, because I believe that no man did or ever will know how far these three are one, and this one is three; 'tis a lesson too wonderful for angels; and eternity itself will be too short for us to find out how the glorious Godhead doth exist in three distinct personal subsistences, each person having life in himself.

But from what has been spoken, the reasonable man may see that it is not irrational for us to believe at least the possibility of the Godhead existing in three distinct personal subsistences; nor is it clogged with such absurdities as the enemies of truth do alledge. Reason itself allowing, that if the creature may thus exist, that it cannot be deemed impossible for the creator. From natural observation, the possibility of the trinity is easily proved; but for certain proof thereof we must have recourse to, *Thus saith the Lord.*

Before

Before I proceed, I would advise you to tell your *Arian*, *Socinian*, and deistical objectors, that their own spirit, soul and body, the fire that now refresheth and warmeth them, will all one day rise up in judgment against them; because they alledge, that it is contrary to reason that one being should exist in three distinct subsistences, whereas their eyes behold it every day of their lives. Are these the disciples of reason? No, they are only pretenders to reason: Tell them they act irrationally, they give not heed to the dictates of common sense. Reason, rightly applied, alloweth the possibility of a trinity subsisting in unity, though with respect to the Godhead it can never comprehend it.

I will now, 3^{dly}, propose a text or two which putteth the matter out of doubt. Whilst we dwell upon natural things we are only fed with doubtful conjectures, but when we come to scripture we find the doctrine immutably fixed. The first text is that in *1 Thes. iii. 11. Now GOD himself, and our Father, and our Lord Jesus Christ, direct our way unto you.* If the Godhead is not three distinct personal subsistences, why three distinct personal characters? The Holy Ghost is not wont to be so tautological, as in the same verse to use three distinct expressions, signifying one and the same thing; yet we must needs charge him with tautology, if there are not three distinct subsistences in the Godhead suitable to these

these three characters. The 1st character, viz. GOD-himself applied to the Holy Ghost, in opposition to antichristian *Arians*, who say, He is a God formed by the Lord Jesus Christ. The 2d, viz. *Our Father* applied to GOD the Father, whose divinity none but the Atheist doth doubt of. The 3d, *Our Lord Jesus Christ*, whose absolute divinity is not at present my province to defend, though by the way he is by me deemed an Atheist who denies it.—The like may be said of *Col. ii. 2.* where the apostle speaks of GOD, and of the Father, and of Christ.

One remarkable passage, which all the *Arians* out of hell (for there is none in hell) can never overturn, is that in *1 John v. 7.* *For there are three who bear record in heaven, the Father, the Word, and the Spirit; and these three are one.*

Now if you ask the *Sabellians*, who are these three, they will forthwith tell you, They are three distinct offices or relations, i. e. that it is one GOD in one person, sustaining three distinct offices, and stands in three distinct relations to his church. One would wonder, if this is the just sense, why the sacred writer left a point of so grand importance unexplained.—But with the leave of the comprehensive *Sabellian*, How are these three offices one, are they one office, or what are they one of?

If you ask the inconsistent *Arian*, he will tell you, There are three Gods who bear record in heaven;

heaven; there is one God immutable, eternal, incommunicable, &c. That there is a second, to wit, a creature, God made by the first being, viz. God the Father, by his own will, a little before the world was created, in an ineffable manner, &c. and that there is a third God made by the second. So these are the three *Arian* Gods, as you may see in *Whiston's* letter to the earl of *Nottingham*. Is not this excellent *Paganism*? or will you chuse to deduce Atheism from it? it will be doing no injustice to him and his brethren. If you ask him how these three, so different in their natures one from another, become one, he will tell you, they are one in will and affection, &c. Can our Lord be understood to mean no more when he saith to *Philip*, *He that hath seen me, hath seen the Father*? If there is no more unity between the Father and Son than the *Arians* allow of, the phrase would be reputed nonsense amongst men: What must it appear in the sacred oracles, if because you and your wife are one in will and affection towards your children, &c. you were to tell any man that when he sees you, he sees your wife also, though perhaps she is an hundred miles from you at the same time, would not he not look on you as frantic in your brain?

But if you ask the Bible-christian, who these three are that bear record in heaven, and who are thus said to be one, he will tell you, that there are three distinct personal subsistences in

the Godhead, and that these three do mutually bear record in heaven, in the behalf of their own mutual glory, and for the good of their mutual property; and that these three personal subsistences are so absolutely essential to the very being of God, that he could not possibly exist without all the three. So as there never was a time when the Father existed not, so there never was a time when the Word and Holy Ghost existed not in the very mode, manner and form of existence in which they now exist. For real Godhead (and there is none false) can never undergo any change. *Obj.* But there must be a change at the incarnation of God in the flesh. *Answer,* A marvellous change indeed! but the change was all in the man, not in God. Jesus our elder brother was wonderfully changed when of dust he was taken into God; but this could not affect the constitution of the deity. *Obj. 2.* But how comes it that one person is called Father, if all three are co-equal, co-eternal, co-essential, &c? *Ans.* I know not how other persons understand the appellations of the three-one deity; but with me, the usual distinguishing phrases of first, second, and third persons, and the Father, Word and Spirit, doth never respect either priority or eminence, but are merely distinguishing characters. As I look on all the three personal subsistences to be absolutely essential to the deity, I cannot con-

I

sistent

sistent with myself have any notion of the priority of either; and as I look on them as one undivided essence, it would be nonsense in me, to account one person more eminent than another.

I am afraid I have exceeded the bounds, but I could not collect my scattered ideas into a narrower compass.

Yours, &c.



John M. Gowan

ADVERTISEMENT.

AS the title of this treatise is *The Crown of Crowns, set upon the Head of King Jesus*, I call this first part his essential Crown. In the second part I shall endeavour to elucidate his mediatorial Crown, as saith the apostle *John—Upon his head were many Crowns*, Rev. xix. 12. and shew therefrom, that creation, providential, redemption, and glorification Crown, is Christ's indubitable right. And, in my third part, I shall attempt to shew that the arguments and scriptures brought, in general, as proofs (even by trinitarians and orthodox divines) are too weak and feeble to support and defend the deity of Christ; which is a great cause of the spread of *Arianism*; and conclude with erasing the foundation of *Arianism* and *Socinianism*, leaving their building just as the temple lies at *Jerusalem*, as the Lord shall give strength and opportunity for the Work.

F I N I S.

